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The Evolution of Man in Relation to that of the Earth Part III*

By WALTER ARNOLD

RACIAL DIFFERENCES AND THEIR IMPLICATIONS

Mankind has always been classified mainly by color, which is the most obvious distinction. Black, White, Yellow, Brown, and Red are commonly used to describe races of different colored skin. There are, of course, many other obvious physical differences that can be said to be anatomical and dimensional. Such physical differences are present not only between the various races classified according to color of their skin but are also present within races of the same skin color. All such differences are apparent and can be easily observed, measured and noted. The fact that differences just as pronounced and perhaps even more numerous exist in the psychic levels of mankind is often overlooked. Different psychic levels, different behavioral characteristics and habits are not so outwardly obvious. This can account to a degree for such oversight. However, today, especially in the pluralistic United States of America, where no sympathy or encouragement is given to such studies, it can be concluded that the reason could lie in the fear that the findings may be politically embarrassing to leaders whose political lives depend on their commitment to the contention that any such differences among men is owed entirely to environment.

To recognize that differences, both physical and psychic, do exist is a necessary first step in the understanding of man's behavior. Without such understanding, it is impossible to be able to plot a sure course for the ever-occurring evolutionary development of man's potentials.

The transition of pre-man to man occurred perhaps a million years ago and most likely in that area in Africa where the environmental factors had been hospitable to the evolutionary process that brought a primate up to the pre-man level and thence over the threshold to man himself. Although some prefer to regard Equatorial Asia to Equatorial Africa as the region in which man made

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his first appearance, the evidence available seems to support Equatorial Africa as the more feasible.* There is, it seems, general agreement that the region of man's emergence was equatorial and that his appearance was singular and not multiple. That is to say, man of today is likely to have evolved from a single stem, and his treks from the region of his origin led to the areas where he took on, through natural selection, his different characteristics.

Once man became himself, his evolution emphasis became centered on his psyche rather than his physique. His ability to create and use weapons, his invention of means to produce fire, his invention of clothes, and his invention of better means to house himself all combined over the time ahead of him to enable him to face and better adapt himself to any environmental changes that he might encounter. That environmental changes did occur, there can be no doubt. It is equally positive that man, more than any other living creature, was able to meet such changes and overcome them and use them to his advantage.

In addition to a higher psyche, man was also endowed with those instincts that became long ago indelible characteristics of his psychic behavior. As the psyche developed, he became able to overcome unfavorable environmental conditions rather than having to depend largely upon the process of evolution to alter his physical characteristics to meet new environmental changes. With every new challenge, there resulted a naturally selected additive element to his psyche. Thus natural selection kept busy continually extending his psyche. Certainly one means of measuring this evolutionary process is the growing brain capacity of the skull.

Once man began to migrate from his original homeland in Equatorial Africa, he was able to continue his journey because he and he alone of all living creatures was now able more and more to invent means of controlling environment in order to live and propagate. He was the master of his environment. His survival no longer depended upon his natural adjustment to environmental changes. He could overcome his environmental handicaps through his psychic development.

TREKS OF MANKIND CAUSED COLOR DIFFERENCES

Man's paths of migration logically followed the geography of the earth, which a million years ago was not vastly different from what it is today. Starting therefore from Equatorial Africa, one path that he took reached the Mediterranean where it forked into two northward directions. One fork (north-west) followed the coastal regions of the Mediterranean to the north-west corner of

* The general assumption was that it was in Africa but in view of the fact that other parts of the world have not had the benefit of such intensive archaeological research as Africa we cannot be certain that the transition was there. On *a priori* grounds India has claims for consideration.—EDITOR.

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Africa where it crossed onto the Iberian Peninsula. As the trail proceeded, another fork occurred leading to Britain, whereas the other proceeded through what is now central Europe to Scandinavia. The other fork from Africa (north-east) followed the coastal regions of the eastern Mediterranean through what is now the Middle East and turned northward finally reaching the area between the North Sea and the Ural Mountains.

If this very early man was dark-skinned, as is, it seems, most likely, he became, over the time taken by these two migration routes, light-skinned. Those who remained behind retained their dark skin. It appears now that natural selection leading to this physical difference can be explained. A seemingly feasible explanation that is offered is found in the body's production of Vitamin D, which is produced in the inner layers of the skin by the absorption of ultra-violet light rays from the sun. Vitamin D is necessary for maintaining body strength and for proper growth of bones. Overproduction of Vitamin D, however, causes calcification of soft tissues and kidney stones. In warm climates, where ultra-violet rays are strong, it is proposed that the body produces in the skin a black pigment, melanin, that prevents the passage of ultra-violet rays, thus prohibiting the production of dangerous quantities of Vitamin D. As man moved northward, he, through natural selection, lost the melanin content of his skin, enabling him to absorb more ultra-violet radiation needed to provide his minimum requirements. The White man lost the melanin content of his skin to such a degree that his body needs for Vitamin D could be satisfied in northern latitudes through the exposure to sun light of only his face and hands. Obviously that segment of man that remained in Equatorial Africa continued to retain his skin melanin content to avoid receiving, in this ultra-violet rich area, lethal quantities of Vitamin D.

Another migration of man from Equatorial Africa followed the coast of the Indian Ocean past India, and reached New Guinea and Australia. This path remained in latitudes not far removed from the Equator. Therefore, because of the high temperatures and exposure to high concentrations of ultra-violet rays in these locales, it is reasoned that the aborigines of this area retained, along with those who remained in Africa, their black skin with its high melanin content.

A third migratory stream from Africa followed a course through the Near East over land into central Asia, leading ever in a northeasterly direction and reaching Alaska. Prior to reaching Alaska, forks occurred which curved south-eastwards. One of these forks is considered to have reached Malaysia, the Philippine Islands and thence the Pacific Islands. Another fork turned southward reaching Indo China and a third fork found itself reaching the Asian shores of the Pacific Ocean opposite the Japanese Islands. The migratory

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stream that reached Alaska then continued in a nearly eastwardly direction reaching as far as Greenland. From this path of man's adventure in present day North America there is thought to have been two forks. Leaving Alaska, one of these forks followed the Pacific coastal regions of North America through Central America and finally occupying much of the western part of the South American continent. The other of these two forks is thought to have followed a course south-eastwards across the North American continent to the eastern coastal regions along the Atlantic Ocean.

This migratory land routing could account for the distribution of the various Yellow, Brown and so-called Red races. It does not, however, fully explain why their color is different from the Black and the White races. It is thought by some that the yellow skin of the Mongol, for example, is owed to a quantity of melanin as a screen against ultra-violet radiation similar to that in the Black man but in a lesser quantity. Another explanation maintains that the yellow character of the skin color is owed to the presence of high quantities of keratin (a horny material) in the outer skin layers. It is proposed that the yellow skin may have been a result of becoming white first during the migration to the north into regions of lower ultra-violet concentrations and then becoming yellow as a result of a later change of migration direction to the south into the zones where the exposure to ultra-violet light was more severe. As the formation of keratin occurred, the skin took on the yellow character.

The premise that man's origin is singular and perhaps occurred in Africa receives more and more credibility as more and more knowledge is acquired. Once he left the site of his origin and made his treks northward and eastward he was to become separated from those who remained behind in the region of his origin. The discovery of how to make fire, the use of clothing and the invention of shelter all enabled him to exist in environments that he would otherwise have found inhospitable. Therefore, not only did his physical characteristics evolve to accommodate to the various areas that he came to occupy, but also did his psyche evolve in ways that are just as unique but perhaps not recognized for their importance or are unknown to exist.

To refer to the varieties of mankind by color and to evaluate them according to opinions of "best races" is a liberty taken long ago by civilized peoples. For example, the ancient Egyptians, a Caucasoid people, who perhaps possessed a reddish, copper-like tinge to their white skin color, classified the races of man in the following descending order with respect to "excellence" and "beauty": Deep Red like themselves, Black, Brown, Yellow, and last, White.* Without objective and hence impartial measurements, it is to be expected that those of any particular race will want to regard themselves as superior.

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CERTAIN PHYSICAL AND PHYSIOLOGICAL DIFFERENCES

The color of the skin is certainly an obvious difference between the races of man.[1] Accompanying these color differences are also physical differences. Even among groups of the same color there occur certain physical differences.

The Yellow man is characterized by an epicanthic fold that gives rise to the expression "slant eyes." This is peculiar to this race and might represent a sort of eye protection evolved to withstand the harshly bright sun reflections so prominent in his habitat.

The tightly curled hair drawn close to the skull is a characteristic peculiar to the Negro. This may have evolved to serve as an insulation against the heat and direct sunlight of the equatorial regions.

The aborigine of Australia has a bluish black skin and is thought by some to be unrelated to either the Black, Yellow or White races. The fact that he is black, as are also his neighbors on New Guinea, does give him at least one characteristic common with the Black race. His forehead recedes and his nose is flat. Compared to the White man of Europe, his skullcap is much thicker and his brain cavity is 20 per cent smaller. The Australian Aborigine wears no clothes and sleeps in crude lean-to structures called "wurleys" which are made of bark. He lives in loosely-organized tribes who honor no individual's right to possess. Although the inventor of the boomerang and the womera, a sling device for launching spears, he has no written language and his oral communication is different for almost each tribe. His diet includes lizards, rodents, insects and toads. This branch of man became a society that, in its environment, became so well adapted that there was no challenge or necessity for further psychic evolution. It proceeded down a dead-end road where it has stood practically still, the individuals remaining virtually in the Stone Age. Once modern man with his highly developed psyche becomes known to such primitive peoples, they

* The Egyptians were largely Atlanto-Mediterranean with some Nordic and would have a skin color derived from the red tinge of the Atlantic to the sallow of Mediterranean. They show themselves on monuments as a light reddish-brown as distinct from yellow-white of the much more Nordic Aramaeans. I suggest that the color differences of excellence used by the ancient Egyptians have to be assessed and understood as within the Caucasoid stock to which they belonged. They had, for instance, no contact with the Mongoloid (or Yellow) stocks. Their reference to Yellow and White was, without doubt, to their Nordic enemies who were attacking them from Syria. The Black is probably a reference to black-headed as much as dark-skinned peoples—of which stock the Egyptian population was composed.—EDITOR.

[1] There are Caucasoid peoples such as the Hamites who possess very dark skin owing perhaps to the fact that they once were white and then became dark-colored again through natural selection when migrating to areas of high ultra-violet concentrations. The Australoid peoples also possess dark skin and they are a race quite distinct from the Caucasoid or Negroid.

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follow what appears to be a pattern of instinct of hopeless survival. Once the development gap is fully realized and that the closing of such a gap is virtually impossible, there eventually overtakes such under-developed peoples a sense of hopelessness and disinterestedness. This is manifested by a sharp reduction of fertility and, indeed, in their ultimate disappearance.

The aborigines of Japan, who differ decidedly in physical characteristics from the Yellow man, such as possessing heavy body hair, are said to be reduced in number to a few thousand, although they have been protected and treated paternally by the Japanese government.

The Pygmies of Africa who possess very small bodies isolate themselves from the larger and the more advanced Watusi and Masai Nilotic natives by retreating to the dense Ituri forest. So far they have resisted civilization, but it is said that their numbers are continually decreasing. Thus there are examples of great physical differences not only between races as classified by color but also between groups or divisions within a race. Certainly the Pygmies are an illustration of this point.

The Bushman of Africa possesses a characteristic similar to that of a camel. When these people are afforded the blessing of a feast resulting from a kill of more than ample food, they have a capacity to store fatty material on the buttocks (steatopygia) much in the same manner as the hump on the back of a camel is a reservoir of energy-producing materials. This rump enlargement fills out perpendicular to the spine to an amazing degree, making a shelf-like appendage sometimes protruding as much as 15 cm. Nature supplies the female Bushman with a natural little skin apron covering her genitals (tablier Egyptien). The Bushwoman possesses a peculiar elongation of the labia minora or inner folds of the integument (covering skin) at the opening of the vulva or external parts of the femal genital organs. Her labia (lips) minora range in length up to more than 6 cm. and are described as occurring in the shape of a butterfly or turkey wattle. The male Bushman from birth to death possess sexual organs in continuous condition of semi-erection. These anatomical oddities are real, natural and unique.

The Arabian nomad Bedouin unusually have great powers of incredible endurance.* They withstand intense day-time heat and frigid night-time temperatures. One of the physiological differences accounting for such endurance is thought to be owed to the fact that this Bedouin sweats to a decidedly lesser degree than other people.

Negroes are said to have an inherited tendency for a disease called sickle-cell anaemia wherein the red corpuscles deteriorate to a crescent shape. This inherited trait has shown itself among some

* As do the Bushmen and the Australoids. In these cases they have the ability to make a continuous trembling of the skin which creates heat.—EDITOR.

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American Negro athletes training at high altitudes. The incidence of leprosy could have a genetic factor. Although not limited to Negroids, the incidence of leprosy is greater among them. There is also reason to believe that certain racial stocks tend to contract certain forms of leprosy more severely than others.† Although syphilis is thought to have been introduced into the Bantu peoples by the Arabs, there is some evidence to indicate that gonorrhoea may be endemic among Negro and adjacent peoples; often gonorrhoea is found to affect the majority of the population.

In general, it is found that the skull capacity (size of brain) of the Negro is about 50 cubic centimetres less than that of the White man.

J. C. Carothers in *The African Mind in Health and Disease*, a World Health Organisation publication, refers to studies wherein the average European male brain was found to weigh 1,428 grams.[2] The African male average is reported to be 152 grams lighter or only 89·4 per cent that of the European male. On page 73 of the same publication, J. H. Sequeira is quoted as follows:—

> Both the cerebral cortex and the epidermus are derived from the same elementary embryonic layer—the epiblast. Ethnologists tell us that the characters of the skin and the hair afford better criteria for the differentiation of the various races of mankind than any other feature. It should therefore not be surprising on embryological grounds to find differences in the characters of the cerebral cortex in different races.

What relationship, if any, can be established between these facts and tests that measure intelligence? Why are such investigations not being made? Brain volume capacities were studied and compared with learning ability measurements in the 1930's by Stanley David Porteus and reported in his book *Primitive Intelligence and Environment*.[3] He concluded from his studies that brain volume capacity has an advantage with respect to learning.

One of the absurdities of the twentieth century is to be found in the conclusion that Carothers reaches in *The African Mind in Health and Disease*. In spite of all the evidence to the contrary that is given in this monograph, the following statement is made:—

> The net result of the American evidence from the point of view of this monograph is to emphasize once again the overwhelming importance of environmental factors; and it is becoming ever more apparent that the characteristic mentality of the African is mainly, if not wholly, due to these. Indeed, the interest of the research is clearly shifting from the question of "What

† The leparamatose type among Europeans and the tubercoloid among Negroids because of the lesser resistance of the former stock.—EDITOR.

[2] J. C. Carothers, *The African Mind in Health and Disease*, World Health Organisation, 1935, p. 75.

[3] S. D. Porteus, *Primitive Intelligence and Environment*, Macmillan, New York, 1937.

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are the fundamental racial differences?" to the question of "What can or cannot experience effect on human minds?"

As a result of carrying out "Porteus Maze Test" studies S. D. Porteus reached the conclusion that significant ethnic group differences in temperamental traits do indeed occur.[4] Since such studies as these cannot be directly challenged, the attack can and frequently does take the form of perverting the meaning of the word race. The conclusion reached is that the word race has no meaning. These extremists point out that certain characteristics between different races over-lap or cut across some of the criteria that distinguish races. For example, it is pointed out that the blood groupings of the Australian Bushman are very similar to those of the Anglo-Saxons. From this, they conclude that there is no "pure" race, or indeed no different races whatever. There are recently-found certain common characteristics of certain protein elements of blood between man and the apes. Using the same "reasoning," it follows that the slogan "one man—one vote" must be changed to "one man as well as one ape—one vote."

PSYCHIC DIFFERENCES

The fact that physical differences between classes, groups, or races of people do exist certainly cannot be denied. If, for countless thousands of years, man's survival has depended upon the development of these differences to meet different environmental conditions, it is equally logical to assume that there are also very decided differences in the psyche of men of one race versus another and between groups within a race. Ever since man evolved from pre-man, his supremacy over all other living matter was more dependent upon the process of the evolution of the psyche than of his physical characteristics. This certainly meant and means that that man, whose psyche is caused to evolve the most, will be able to surpass his fellow man, who, for some reason, finds the evolution of his psyche stagnated and remained unmotivated. Different psychically developed peoples are to be found within the same race and on the same continent. In Africa, for example, the Bushman remained exclusively a hunter; the Hottentot has become both a pastoralist and a tiller.

For children up to four years of age, one environmental factor that affects the size of the brain is hunger or an inadequate diet. In such cases it is observed that the growth of the brain to maturity is stunted, even, if after four years of age, an adequate and balanced diet is received. Also, where the height of the individual is shortened because of poor diet as a child, it is observed that the shorter ones demonstrate a lower intelligence quotient than the others. If I.Q.

[4] S. D. Porteus, "Ethnic Group Differences," THE MANKIND QUARTERLY, Vol. I, No. 3, January-March, 1961, pp. 187-200.

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is a measure of the psyche, it can be concluded that poor diet as a child not only shortens his physique and lessens his brain size but also detracts from the full development of his psyche. The question logically follows: how many successive generations of such an occurrence does it take to establish an inherited lower psyche? If, through successive generations, it is possible to establish the fact that a lower psyche becomes an inherited factor, can such an inherited deficiency be overcome by restoring a proper and adequate diet? If so, how many generations are required for the restoration? In the case of the individual who has had a poor diet, does a better diet allow him only to employ better what intelligence he has rather than to raise his intelligence level? Why are not these studies made?

Does the hunger factor over many generations among certain peoples of the world account in part for a lower psyche of these peoples? Can this lower psyche handicap be overcome merely by giving them a proper diet? If not, can it be accomplished over a period of more than one generation? If so, how many? These are important questions to a world that has little prospect of feeding a balanced diet to all of those who can and do reproduce themselves indiscriminately. In this light, birth control can be viewed as not just a necessity, but as a means of survival as well as a means toward the progress of up-grading the human being. The qualitative aspects of the individuals of mankind should not be overlooked in steps to limit populations by means of birth control measures and procedures.

The American Negroes are said to be descended from African tribes called Burburs, Kaffirs, Gullas, Guineas, Ibos and Angols. Some maintain that there is a decided difference between the descendants of these tribes with respect to their I.Q., the Ibos and the Angols having the lowest. Have there been honest attempts made to measure these quotients and make a comparison between the descendants of these different tribes? Can all these tribes be identified accurately in Africa today? Can their I.Q.s be measured and compared with their counterparts in the United States? Can the results be related to hereditary factors, and to backgrounds of different nutrition histories?

Nutrition studies indicate that a human being, in order to develop properly and to remain healthy, requires a minimum of 30 grams of animal protein daily. It is estimated that the Negroes of East Africa obtain only one sixth of this amount daily. Do such deficiencies develop into an inherited low psyche? Can this help explain why 80 per cent of the school children in Kenya cannot distinguish between a leopard and a hyena?

Just as there are no doubt very great differences in the development of the psyche between different groups of a particular race, there certainly are also to be found psychic differences between races such as Black, Yellow, Brown and White peoples. In instances where two races live in the same country, such as the Black and White

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races in the United States, is there information available wherein the psychic differences over a period of generations can be compared? If these differences remain unchanged over a period of generations, it could indicate that a non-closing gap exists. If the difference became less, an indication of the time element required to close the gap certainly would be of importance to know, and, if the differences were found to become greater, with each successive generation, society would have much indeed to ponder.

Dr Audrey M. Shuey, who obtained data from 282 references on the subject of American Negro-White intelligence between 1920 and 1957 for her book *The Testing of Negro Intelligence*, concludes:—

> The remarkable consistence in test results, whether they pertain to school or pre-school children, to high school or college students, to drafts of World War I or World War II, to the gifted or the mentally deficient, to the delinquent or criminal; the fact that the colored-white differences are present not only in the rural South and urban South, but in the border and northern areas; the fact that relatively small average differences are found between the I.Q.s of the northern-born and southern-born Negro children in the northern cities; the evidence that the tested differences appear to be greater for abstract than for practical or concrete problems; the evidence that the differences obtained are not due primarily to a lack of language skills, the colored averaging no better on non-verbal tests than on verbal tests; the fact that differences are reported in all studies in which the cultural environment of the Whites appeared to be no more complex, rich, or stimulating than the environment of the Negroes; the fact that in many comparisons (including those in which the colored appeared to best advantage) the Negro subjects have been either more representative of their racial group or more highly selected than have the comparable White subjects; all point to the presence of some native differences between Negroes and Whites as determined by intelligence tests.[5]

In the forward to Dr Shuey's book, Dr Henry E. Garrett, Professor Emeritus of Psychology of Columbia University, laments that in the United States the question as to whether Negroes and Whites differ significantly in mental-test performance has been confused "with social and political issues of racial inferiority, desegregation, foreign policy, and other extraneous matters." As a result, he states that "a number of well meaning but often insufficiently informed writers have taken the position that racial differences ought not to be found; or, if found, should immediately be explained away as being somehow immoral and reprehensible." He further comments: "Dr Shuey concludes that the regularity

[5] Audrey M. Shuey, *The Testing of Negro Intelligence*, The Holborn Publishing Company, London, 1958.

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and consistency of the results strongly imply a racial basis for these differences. I believe that the weight of evidence supports her conclusion."

A part of Dr Shuey's summary is quoted by Dr Arthur R. Jensen of the Institute of Human Learning, University of California, Berkeley in support of his own findings which he believes present solid evidence that genetics and not environment plays the major role in establishing different average I.Q. scores for different races such as Negro and Caucasian. Dr Jensen's study, published in the *Harvard Educational Review*, covers average I.Q. scores of North American Indians as well as "Negroes" and Caucasians of the United States. His findings show that "Negroes" on the average test about 15 I.Q. points below the White average and the North American Indian about 6 to 8 points above the Negro.

Although Dr Jensen expresses the view that the full range of human talents can be represented in all major races of mankind, he states that the results of his investigations undeniably indicate that different patterns of intellectual skills exist between the various races. His studies cover identical twins reared in different environments as well as individuals from low, medium and higher family income brackets. From such studies, he found that Negroes with I.Q. quotients less than 75 occur with much higher incidence than do Whites. These studies included all socio-economic levels.

Thus there is new and fresh evidence by a top authority in the field of educational psychology that confirms and verifies Dr Shuey's conclusions from her intensive review of studies covering forty years. Dr Jensen, however, does not just present the facts; he also suggests possible educational reforms to meet this predicament. One of his suggestions is to recognize that cognizance or apprehension by the psyche is not the same as a simple memorizing skill. That is to say, responses acquired through rote learning, that is, learning by repetition of forms or phrases often without attention to meaning, require a certain psychic capacity; however, learning to reason independent of outside stimuli is the chief measure of human psyche or human intelligence demanded educationally and occupationally by modern society. Since his studies indicate that the cognitive factor of learning is largely inherited and cannot be raised beyond certain limits natural to the individual by altering environment, he believes the educational approach and the occupational goals must be correspondingly adjusted to coincide with the individual's capacity and capabilities. Otherwise, it seems apparent that, when elaborate expectations and promises are actually beyond reach, only disillusionment and despair plague the individual—and society is shouldered with the burden of supporting not only misfits but often destructive misfits.

There are many who agree that race differences, including behavioral traits, are genetic in character, but their voices are

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drowned by those who obstinately insist that tests which indicate this are invalid for a Negro in a White society. The critics also answer by degrading the conclusions of such studies as being "over-statements" or "mis-statements." Or, disregarding the evidence and sidestepping the facts, the critics sometimes make a statement saying that most racial cultures are known to make intelligence gains from generation to generation because of environment. The evolutionary concept of natural selection as applied to inherited intelligence is denied or ignored.

Because in the United States the "equalitarian dogma" has as its basis for existence political expediency rather than scientific reason and fact, such programs as Head Start are defined as a means of increasing the I.Q. quotients solely as a result of better social and cultural environment. The Head Start program renders special pre-school training to underprivileged slum children by placing emphasis on compensatory teaching. In many cases there is an improvement in the I.Q. quotient but this improvement is promptly lost when the compensatory training is discontinued. It would seem that the temporary improvement is rote learning rather than learning of a cognitive nature. If the child is led to believe this temporary improvement is a result of environment when it actually is not, it is easy to see how he could become an individual who would always covet the goods of his neighbor because he would believe these goods are directly responsible for his neighbor's intelligence advantages. It is also conceivable that a great strain could be created in the mind of a child who was placed under pressure in a pre-school program beyond his capacity to absorb and assimilate. It is rudimentary to demand that any such program must take into consideration the potential inherited psychic capacity of the individual if such programs are not to do more harm than good.

The Japanese people who originally entered the United States 40 to 50 years ago settled for the most part in California. They are representative of a race of people classified as Yellow. They were not a selected or privileged group. On the contrary they were for the most part from the ordinary or poorer strata in their homeland. They sought opportunity in the United States as did other ethnic groups from abroad. Their opportunity however was not equal as they were uncompromisingly discriminated against. No ethnic group in United States history was ever so oppressed as were the Japanese Americans, both before and after Pearl Harbor. From 1924 until 1954 Japanese immigrants could not become naturalized. During this period hundreds of jobs were denied them by legally prohibiting aliens to hold a license for particular jobs and they were not allowed to own agricultural land. After the attack by the Japanese on Pearl Harbor, their property and possessions were confiscated and they were placed in concentration camps inland

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from the Pacific Coast. After the Second World War, they re-entered the American Society without restoration of their property or possessions and remained an ethnic group more by preference than by being compelled to be such. They soon rose to occupy a unique position in relation to other color and ethnic groups. Compared to White, Brown and Black groups, these Japanese people in the United States rank highest in the percentage occupying professional and white collar jobs. As a group they complete more years of schooling and have higher grade averages at all educational levels. They have the least delinquency and crime and the longest life expectancy. Japanese students in California rank as a group decidedly higher than any others.

Since the Japanese-Americans were given no privileges and were actually and deliberately handicapped more than any other group, their showing certainly indicates that they represent a group of higher psychic development than all the other in the United States.

The largest city in the world is Tokyo with more than eleven million persons, and the city is as crowded as any and more than most other large cities. Yet one is safe at night on poorly lighted and narrow streets. Burglaries are rare, allowing householders to remain comfortable behind unlocked doors. Storekeepers and business men hardly know the meaning of armed robbery, rioting, or thuggery. This is the behavior of a city all of one race with a high psyche. Is there a relationship between one's psyche and his behavior? To what extent is there a relationship between a well-ordered society and the psychic rank of that society?

In the 1930s, there was reported the results of a Porteus Maze Test, a means of measuring the intelligence quotient, for Bantu children of South Africa and for London school children. The tests included groups of thirty children of each race for each year from 9 to 16. The Bantu and the White children both showed increases for each year from 9 to 12. The Bantu children, however, measured consistently lower than the White children for these years. For the years from 13 to 16, the Bantu children did not improve their score but instead maintained a plateau, whereas the White London children continued to demonstrate improvement of score each year.

Also during the same period, J. A. van Rensburg, of the University of Stellenbosch of South Africa, reported a series of studies in which the learning ability of the South African native (Negro) was compared with that of the European. In easy maze tests, the natives were found to learn as quickly as the Europeans. In slightly more difficult sorting tests, however, the Negro natives scored considerably lower than the Europeans. The same results were obtained in double-handle and mirror drawing tests. It was also found that when both natives and Europeans are given practice,

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the natives compared more unfavorably with the Europeans after practice than before. Could this suggest frustration from realization of inability? The conclusion reached by van Rensburg was that the South African native has not the learning ability to be able to compete on equal terms with the average European, except in tasks of an extremely simple nature.

The California State Fair Employment Practice Commission conducted studies that revealed that Negroes failed on the written tests far more frequently than Caucasians. The tests were presumably given only to those who had adequate and equivalent schooling. Do these observations indicate an inherited relative lower or higher psyche? If so, eliminating the requirement to pass the test, as is recommended by some, will not erase this lower psychic development capacity any more than it will change the black skin of the Negro to white skin.

The International Project for the Evaluation of Educational Achievement (New York) conducted a 12-nation comparison of pupil achievement in mathematics. The Japanese students tested scored better than any of those of all the other nations studied. The United States ranked low. Not only did the Japanese show a far higher achievement but they also were able to display this excellence with far less instruction and homework. These results seem to support the findings in the United States where the Japanese as a group outrank other groups such as Caucasian and Negro. In these mathematical studies where pupil achievement in mathematics was compared between the Japanese pupils and United States pupils, the question arises: to what degree is the United States pupils' poor average owed to the particular factions such as Caucasian and Negro which make up the United States group studied? The same question is suggested when it is observed that the mathematical achievement of 13 year olds from the poorest German families was higher than the achievement of the same aged pupils from the economically highest-rated families of the United States. The question also presents itself: to what extent is forced integration with its corresponding abandonment of standards responsible for the poor showing of the United States pupils?

School officials of New York City find that the pupils in their school system are falling more and more behind national standards in arithmetic and reading. The gap becomes greater above the second grade level. The worsening situation seems to follow an ever-higher Negro and Puerto Rican population. The attempts to counteract this deteriorating situation by "busing" Negro pupils to all-White schools and vice versa is found to result in no consistent long-term improvement.

Zambia's new university finds that a very high portion of those admitted in 1967 failed or barely passed the examinations that attempt to maintain a minimum standard. The performance of

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these people with respect to acquiring an education indicates that the number of adequately educated persons necessary to carry out the country's development program cannot be obtained from its population or citizenship.

In the Republic of South Africa only 473 out of 1960 Negro students passed the examinations for qualification for university entrance in 1967. Obviously the number taking the examinations represents the infinitesimally small proportion of the Negro population that are the intellectual élite. The percentage that passed the examinations was substantially lower in 1967 than in 1966. These statistics take on additional significance in light of the fact that the educational opportunities in the Republic of South Africa for the Negroes are far greater than in any other African country and compare favorably with those in the United States of America.

Negroes are admitted to do less well than other racial groups on the Scholastic Aptitude Tests which are produced and administered by the Educational Testing Service of Princeton, New Jersey.

For more than ten years 10 million men between the ages of 18 and 26 have taken the Armed Forces Qualification Test. Certain aspects of the records of the results have been "classified." It seems unfortunate that this accumulation of data has not been available in its entirety and that the findings this collection of material reveals have not been made available. The test is designed to determine learning and reading abilities, ability to reason and to do simple arithmetic. To "classify" such information can only serve a political purpose to the detriment of the country as a whole. Certain studies of these tests are said to reveal that Negroes generally throughout the entire United States fail these tests at a rate four times greater than Whites. Of those who pass the tests, the Whites score far better than the Negroes. "Mental Group I" (highest score group) contains less than 5 per cent Negroes. "Mental Group IV" (next to lowest) and below contain two-thirds of all Negroes tested. Based on a theoretical distribution of all tested, 69 per cent of the total tested should fall in Groups I, II and III. Yet only 22 per cent Negroes were in these groups. Another study of these same tests indicates that the Negroes scored lower at every successive grade level marking the extent of their formal schooling. The higher the grade level of their schooling the greater the difference between the White and Negro scores.

Carothers states that, "in terms of achievement at school and by tests, American Negroes have, on the average, not risen to the standard of American whites."[6] He then gives supporting evidence showing a median I.Q. range from 85 to 108 for American Whites with an average I.Q. median of 102. Comparable American Negro studies showed a median I.Q. range of 58 to 105, with the overall median I.Q. of 86.

[6] J. C. Carothers, *op. cit.*, p. 115.

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Any conclusions drawn from such data as these which do not take into consideration the possibility of genealogical differences or other hereditary factors are quite likely to lead to false concepts. Environmental factors can and no doubt do have an influence in the fulfilment to capacity of an individual's particular psyche, but, if it is true that some individuals are endowed with a greater psychic capacity than others, all the bookcases filled with the writings of wisdom of all time—all the wall-to-wall carpeting in the world, all the background music that can be provided, all the educational television now produced or later planned—will not change this important fact. Neither will the proposal of Under Secretary of State Mr Nicholas DeB. Katzenbach to employ in the State Department Negroes who admittedly cannot pass the required preliminary written examinations change those applicants' I.Q. scores or their innate abilities or lack thereof. To carry out such discrimination and to give such preferential treatment can only lower the general quality of individuals making up that branch of the government that must compete with other peoples of the world. To abolish standards for political expediency reasons can only lead to degradation. Such practice will not enable the United States of America to measure up to those other societies that are not impaired by the ruinous cancer of political expediency that hides the truth.

Studies involving pairs of White identical twins indicate that heredity controls the intelligence of the human being overwhelmingly more than environment. This study therefore indicates that unless breeding is in some way controlled it is possible that the vast majority of people in the United States, and indeed in the whole world, can suffer retrogression of the psychic development instead of a natural selection evolutionary process of further development manifested by a steadily improved psyche.

IMPLICATIONS OF RACIAL DIFFERENCES

If the development of the psyche has been a result of natural selection, what occurs when the process of natural selection is altered advertently or inadvertently? Or, if the survival of the fittest with respect to the psyche is not permitted to occur, what does occur?

During the height of the Roman Empire, Rome became so rich that each citizen received a periodic income sufficient to live well without working. Under such conditions the survival of the fittest with respect to the psyche among Roman citizens was not allowed to function. The dull, the stupid, the lazy, the shiftless, the unmotivateable, the irresponsible—all were assured a living alongside the bright, the intelligent, the industrious, the determined, the motivateable and the responsible. Those with low psyche could reproduce and feed their offsprings who, in turn, would beget more of the same. The

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low psyche proportion of any society under such circumstances will increase more rapidly than if the low psyche segment of the people were not subsidized. Finally their numbers will become so great that their demands, when met, will cause a complete rupture to their society. While this process of deterioration of society was occurring in Rome, other societies of man not so handicapped, easily overcame the Roman society with respect to the psychic development.

One wonders how many civilizations have progressed well up to a certain point and then deteriorated and finally passed into oblivion simply because the concept of the survival of the fittest both psychically and physically was hampered, thus enabling the unfit to multiply. From the standpoint of this speculation, the proposal of the Negative Income Tax in the United States of America, wherein an individual or family receives a guaranteed minimum income whether or not he works and earns it even though he is fit to work and employment is available to him, is frightening indeed as is also the already flagrant abuse of the public welfare programs.*

The very rapid evolution of man's psyche as measured by his inventions of machines and by his technological developments has brought about a wealth in the United States so vast that welfare programs have become to a citizen of low intelligence what the Citizen's Income was to the dull and unambitious Roman citizens. In almost all instances where conditions of this sort exist, those of lower intelligence reproduce at a much greater rate than those who are contributing to the society. It takes not many generations before the undesirable outnumber and outweigh the desirables. This condition will place any society at a hopeless disadvantage when challenged by some other society where the evolution of the psyche is allowed to progress.

If courage and mild manners can be bred into a dog over a period of 13 years, is it not also reasonable to assume that laziness, sluggishness, and stupidity can be equally favored under the right conditions? It appears that psychic factors can be indeed developed as inherited traits over a relatively few generations. Intelligence and behavior studies of rats and fruit flies show that in nine generations or less it is possible through specific selection to change the patterns of intelligence and behavior. Underlying such traits that can be bred, lie the basic instincts, some of which perhaps reflect back a billion years. These form a strong basis for our psyche and certainly, if recognized and understood, would contribute much to man's understanding of himself. Certainly this kind of knowledge would assist him greatly in helping himself to achieve an ever higher psyche. From this point forward, unless he can keep the evolution of the psyche proceeding, he is doomed to extinction. Evolution is an irreversible reaction.

* Cf. the Welfare State conditions in the United Kingdom in the same context.—EDITOR.

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A group of surgeons in England put into effect a plan wherein sterilization of married men could be had on request. Experience showed that nearly all requests were from those who have "substance and intelligence." The least intelligent seemed not to be interested. Fearing the consequences, it has been proposed that those of greater intelligence be denied this privilege. In India the intelligence factor is so low that men will be sterilized only when paid. Unless the population of any group can be put and kept in balance with its ability to produce, it will perish. Apparently it requires more intelligence than the vast majority possess to realize that, before a country's population can be balanced with its productive capacity, each household must plan its size to fit with its earning capacity.

Any particular society or nation has indeed not only a right but an obligation to see that its constituents progress in the ever-faster accelerating development of the psyche. Only those who do will survive. To argue to the contrary only gives advantage to competitive societies in the world. To oppose sensible, humane, and intelligent abortion laws that would prevent the unfit and retarded from being born on the pretext that such would discriminate against some ethnic group such as the Negro lacks honesty and strongly hints of political expediency. Using color of skin in such debates can only serve to contribute to the down-grading of the whole society. If our society were to become a majority of idiots, imbeciles and deformities, its very existence would soon come to a stop, if not from the folly within, certainly from a challenge from without.

The reality of racial differences in learning capacity can hardly be denied. Those who ascribe these differences wholly to environmental factors such as superior education, cultural forms and institutions, government, material wealth and the like refuse to recognise that these factors themselves are the products of human intelligence and invention. The "race levellers" maintain that all racial groups are born potentially equal in intelligence. It follows therefore that the superior achievement of a race came about because of a superior physical environment. Why then is there the vast achievement difference between the White man and the Australian aborigine who had the whole rich and hospitable continent entirely undisturbed and to himself from time immemorial? Environment has no doubt certain effects but the heredity factors should be given their due weight. The position of the moon with respect to the earth seems to be correlateable to certain human behavior patterns and could be an environment factor. The question, however, presents itself: what accounts for the fact that all persons do not react exactly in a like manner to such environment factors which are imposed on all equally?

The whole matter of human races differing in psychic levels is a field of study that can and will not much longer be avoided. The fact

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that all human beings are influenced to some extent by environment is established, but to say that a better environment alone will raise the psychic level of a race to that of the highest psychic race is completely unproved and has a very good chance, from the evidence available, of being a false doctrine. The psychic nature of all races can be studied and what differences may be observed can be rationalized. The race that first makes this study will surely be the one that first learns what accounts for such differences. Only with such information as this available and understood will the races with lower psychic development be able to find the key to their improvement. Actually, only through such information can some expect any chance of survival.

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CORRIGENDUM

In Vol. IX, No. 3, on Page 143, line 45: for "heredity," read "hereditary"; line 47: for "Melatisideck," read "Melchisidek."

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Non-Conformists in an Israeli Immigrant Community

By SHLOMO A. DESHEN

For some time methodologists have concerned themselves with the value of deviant-case analysis in sociology, and Lazarsfeld and Rosenberg devoted a section to the subject in their reader on methodology. Deviant-case analysis is a research concept aimed at refining the method of multivariate analysis commonly accepted in sociology and related disciplines. Multivariate analysis consists basically of the establishment of a relation between two variables, and in the introduction of a third variable for elaboration and clarification. The bulk of systematic sociological research, including that of classicists such as Durkheim and Weber, and particularly later American work, uses this method in its various forms. Multivariate analysis has proved most fruitful; however the quantitative correlations established are rarely absolute. There are the deviant cases.

The recurrence of deviant cases is probably inherent in a methodology that puts much stress on formal quantitative material as multivariate analysis does. "Until recently . . ." Kendal and Wolf write, deviant cases were "considered little more than a source of embarrassment to the researcher; he tried to 'explain them away' as best he could so that his findings would present a neat bundle with no loose ends."[1]

Sociological analysis of deviant cases has now a dual purpose to fulfil.

1. It tries to uncover new factors which, in the general scheme of research, were not previously considered when clarifying the problem which was being studied. It is these unconsidered factors which are important for an understanding of the deviant cases.

2. Deviant cases may also provide additional substantiation for a proffered theory based on multivariate analysis. By showing that in the exception—the deviant case—both the precise condition and the exact effect do not obtain, cogency is added to the argument that a specific effect is actually caused by the condition to which it is quantitatively correlated.

In this paper I will discuss material from a social anthropological

[1] P. F. Lazarsfeld and M. Rosenberg (editors), *The Language of Social Research*, Free Press, Illinois, 1955, p. 179.

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study[2] of a village of immigrants in Israel. My deviant-case[3] consists of those of the villagers who conformed to the norms and expectations of the administrators, the agents of directed change. I shall try to show that by focusing on these conformists, light is shed on the general cases, the non-conformists, and new insight for an understanding of the latter emerge. I am concerned specifically with the problem of socio-religious change among the villagers.

Before proceeding to the deviant case, I will deal with "the general case." This is the background to the central theme. The setting of the case is the village of Binyan, a community of new immigrants in Israel. The village is a planned agricultural community of the semi-co-operative type.[4]

The people of Binyan immigrated to Israel from Djerba, an island off the coast of southern Tunisia, between 1948 and 1950. Elsewhere, I have sketched a general outline of the Binyan community,[5] and published some background material on Djerban Jewry in general.[6] I will recall two points from those papers which are relevant here. (1) Tradition remained a particularly potent force in Djerba until modern times and religious practices were meticulously maintained. Of particular interest is the fact that traditional Jewish religio-legal study remained of central value among Djerban Jews. Much effort was expended in Djerba on the continued functioning of the traditional system of education at all age levels. (2) The community of Binyan in Israel crystallised when immigrants from Djerba, who had dispersed to various parts of Israel, sought to come together and rebuild an environment similar to that in which they had lived on the island. This was a result of them realising that through being dispersed in heterogeneous and relatively secularised Israel,[7] their lives in general, and particularly the

[2] The field data were gathered in 1963 while I was employed as rural sociologist in the Land Settlement Department in Israel. Later, Professors M. Gluckman, E. L. Peters and F. Worsley, of the Department of Social Anthropology and Sociology of Manchester University, read drafts of the paper. I am thankful to them, and to my Israeli colleagues, Dr. M. Shokeid (Minkovitz) of Tel-Aviv University, and Dr E. Cohen, of the Hebrew University of Jerusalem, for their comments. The ethnographic present is 1963; the names of the village and of individuals are fictitious.

[3] I use the term "deviant" only in the strictly technical sense of this paper, not in the sense of contravention of norms of society. When referring to contravention of social norms I use the term "non-conformist."

[4] A. Weingrod, *Reluctant Pioneers: Village Development in Israel*, Cornell University Press, Ithaca, New York, 1966; Dr M. Shokeid (Minkovitz), "Immigration and Factionalism," *British Journal of Sociology*, Vol. XIX, pp. 385-406.

[5] Shlomo A. Deshen, "Conflict and Social Change: The Case of an Israeli Village," *Sociologia Ruralis*, Vol. VI, pp. 31-35.

[6] Shlomo A. Deshen, "A Case of Breakdown of Modernization in an Israeli Immigrant Community," *Jewish Journal of Sociology*, Vol VII, pp. 63-91.

[7] I use the term in the sense of religious practices having fallen into disuse.

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religio-cultural character of their offspring, were bound to undergo radical change. Ethno-cultural motivation was foremost in the formation of the community and in its ultimate settlement in Binyan as a group. This was an effort to maintain religious and cultural characteristics of a specific ethnic immigrant group confronted by their new situation in Israel.

Shortly after the community settled in Binyan in 1950, it underwent a dramatic experience in the important sphere of educational and religious matters. The Israeli educational system was at that time split into five parallel educational networks differing in ideological content—ranging from the Marxist to the extreme religious. The type of school opened in the individual immigrant villages at that time was largely left to the administration. In Binyan, the school planned was to be of the Marxist (*Zerem Ha'ovedim*) type. This obviously inopportune decision was bound to be changed in favour of a more conservative and religious type of school. Similar changes of educational system were quite common in immigrant villages in the initial stage of mass settlement in Israel. However, as a result of local circumstances, the change in Binyan was particularly drawn out and disputed. Initially the settlers refused to have anything to do with the school, and for a short time Binyan children received no schooling. Later the school shifted from the Marxist network, through a moderate religious network, to an orthodox one (*Zerem Mamlachti Dati*). The settlers made great efforts to ensure that only local men taught in the village school and not men with a different background to that of the villagers. By the mid-1950s the villagers succeeded in filling practically all the teaching positions in the school, including that of headmaster.

The struggle over the school is remembered as a dramatic experience in the history of the community. As a result the villagers have to this day remained cool and suspicious towards the Settlement Authorities. After the initial unfortunate confrontation, the latter never succeeded in breaking the ice. Elsewhere the authorities usually succeeded in establishing cordial relations with the immigrants and agronomic instruction as well as other projects of directed change in various spheres of life of the immigrants are based on these relations. In Binyan however, all these endeavours have largely failed; the settlers have remained unresponsive to the administrators' efforts to turn them into farmers. The income of most Binyan villagers comes from non-farming occupations.

The unfortunate relations between the people of Binyan and the Settlement Authorities came to a head on "the issue of the signatures." This was a long controversy which started in 1956 and remained unresolved a decade later. It concerned the demand of the authorities that the settlers sign documents acknowledging receipt of the public property loaned to them from the time of their settlement on the land. The signing of these documents was of formal

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legal significance to the authorities so that they could ensure the eventual return of public loans extended to the settlers. At the time the documents were being circulated generally throughout immigrant villages. The significant point of this issue is that whereas on the whole immigrants in most villages thought the demand of the authorities reasonable and co-operated, the settlers of Binyan *refused to sign. This refusal was connected with the particular* background of the village, especially the unfortunate line which relations with the authorities had taken from the beginning.

These relations need to be considered within a broader frame. In general the relations of the village to the outside world are reserved and cool. Of the five settlements in their immediate vicinity Binyan is by far the most traditional. First it is the only one that is populated by immigrants from Djerba, and it is highly conscious of its uniqueness and identity. The other villages are much more secularised. Binyan's feeling of distance towards the people of these villages is accentuated by its private feud with the administrators, with whom those villages maintain a satisfactory relationship. While the economic possibilities of those villages are practically identical, Binyan alone has not turned to farming.

Binyan also exhibits an unusual political pattern. Partially co-operative villages in Israel have ties with various national political parties through their membership of different co-operative movements. The formation of these links in the first instance is largely a matter of administrative decision, as in the case of the type of education. Nevertheless, members of villages on the whole tend to be loyal to the party with which they have ties and to support it on election day. In Binyan however, a majority of the vote consistently goes to one of the religious parties. Some votes are cast for a right-wing party, but relatively few votes support the party to which Binyan was affiliated by the administration. This, in the immigrant village situation, is a significant gesture of resentment against the administration.

The Binyan people's feeling of estrangement from their surroundings has internal ramifications. There exist numerous institutional arrangements which have a positive effect on internal cohesion. Political institutions of the village function to the satisfaction of a large majority of the people and the elected heads of the community act equitably and efficiently. The village maintains a relatively large number of voluntary activities of a religious nature, including special afternoon classes for supplementary instruction, a body which publishes writings of the village's late learned Rabbi, and lavish communal festivities. Many minor religious communal activities, which in less tightly-knit and more secularised villages are apt to fall into disuse, are also maintained in Binyan. There exist a number of circles for traditional study and one village maintains a valuable library of religious texts and is erecting a new building to

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house it. Considerable effort is expended in the building and maintenance of the synagogues. Finally, there has been practically no emigration from Binyan since its foundation, whereas the population turnover elsewhere has often been considerable. Many of the social activities in Binyan are held in conjunction with the general *landsmannschaft* of immigrants from Djerba in Israel. This organisation has periodic meetings in Binyan when activities conducive to the buttressing of tradition and cohesion among immigrants from Djerba are discussed and planned. Binyan, which is populated by a proud Djerban community, is a particularly suitable seat for these activities.

All these facts help make Binyan stand out in the Israeli immigrant village scene. The general picture of Binyan is that of a non-conformist community, both in relation to outside bodies, like the Settlement Authorities, and to farming. The Binyan villagers are also exceptional among their neighbours in that they are conscious of these differences—so much so that they probably exaggerate them.

The understanding of the particular course of development which the community of Binyan has taken poses a sociological question. The community could have developed in a number of other ways, as actually demonstrated by other villages in the kaleidoscopic Israeli immigrant scene. Why did it develop in this particular direction? I suggest that the cultural conflict which the community experienced in its formative stage is a crucial explanatory factor for this development. The experience of cultural conflict, together with the specific communal background of the Binyan people, charged all later external relations of the villagers with emotion. The community now concentrated its energies into maintaining its own closed society of a specific ethno-religious character. Religious and ethno-cultural activities proliferated, while farming, which the outside world valued and made a great effort to introduce into Binyan, was spurned by the villagers.

The general characteristics of the community, and the explanation I suggest for an understanding of them, apply to the majority of the villagers. These people, seen in the framework of other immigrant villagers in Israel, may be defined as non-conformists. The population of Binyan, however, also includes a small minority of villagers who deviate from this general case. Compared with the majority of people in Binyan, this minority is conformist. In several ways the minority tends to act on lines similar to those of immigrants elsewhere in the Israeli village scene, and conforms to the accepted pattern. These conformists constitute a deviant case in the social study of the Binyan community which I will now consider.

The majority of the Binyan villagers exhibits the characteristics of a community that reinforced its traditional religious and cultural structure. Djerban ethnocentric sentiments are marked in many

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communal activities and in many of the villagers' relations to outsiders. I have suggested that an important source for the course of development of Binyan lies in the clash with the authorities over educational matters. Standing apart from the general pattern of the village is a small number of individuals who tend to conform to the wider society beyond the village confines. They constitute the deviant case.

The deviant case of Binyan comprises two groups, the Shayat and Shulyim families, consisting of fifteen males, and the "freethinkers" —about half a dozen young men. There are 94 male heads of households in Binyan altogether and the majority of families—more than 60—are interrelated either by blood or by marriage. The Shayat and Shulyim families are composed of two separate small kinship groups, numbering eight and seven households respectively. Of the remaining Binyan villagers, most have one or two related families in the village, while a few are completely unrelated.

TABLE I

Occupations according to family groups.

	Agriculture		*Other occupations*	
	Total	*Percentage*	*Total*	*Percentage*
Shayat-Shulyim	6	40·0	9	60·0
Others	18	22·8	61	77·2

In considering the non-farming occupations separately, we again find the Shayat-Shulyim tending towards a differing occupational pattern.

TABLE II

Non-farming occupations according to family groups

	Building		*Education*		*Miscellaneous (non-farming)*	
	Total	*Percentage*	*Total*	*Percentage*	*Total*	*Percentage*
Shayat-Shulyim	1	11·1	1	11·1	7	77·7
Others	29	47·5	12	19·7	20	32·8

The Shayat-Shulyim deviate from the majority of the villagers in a number of ways. The Shayat exhibit more pronounced tendencies towards modern ways than the majority of the village. In Djerba they had been one of the very few families to attain some Western education and in Binyan they are the only group in which individuals use some French in the household, as against the predominant Hebrew and Judaeo-Arabic. Traditional restraint on

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dress, such as head covering for men and traditionally modest dress for women, is also more relaxed among the Shayat than among most other families. The appearance of some of the Shayat households is markedly more modern than that of many other houses in the village. The settlers still remember an attempt made in the early 1950s by the heads of the Shayat to persuade them to adopt the normal mode of dress worn in Israel and to discard the traditional Djerban garments which were worn in Binyan.

The Shayat-Shulyim families also display a different pattern in their occupations compared with the rest of the villagers. Table I shows that among the rest of the villagers only slightly more than 20 per cent are farmers, while among the minority families, 40 per cent are farmers. This shows that there is less reluctance among the minority to conform to the expected pattern of turning to farming.

The occupations of building and education are correlated almost totally with family groups other than the Shayat-Shulyim. Even the single teacher in the minority group is not employed in the local school. Practically all those members of the minority groups who are not farmers are concentrated in the category of miscellaneous (non-farming) occupations; among the majority group, only a third of the non-farmers are in this category.

The 27 villagers in the miscellaneous category have a variety of occupations. Numerically, the most important ones are tractor-owners working with their implements in the village and in the neighbourhood; tractor drivers employed by a contracting firm carrying out agricultural work in the area; local clerks and guards employed by the village itself; clerks in various offices outside the village; casual agricultural labourers; a shopkeeper in a nearby town; a haulage driver; and a religious scribe. There are also several social cases, such as disabled and aged people. All these people, except of course the social cases, have this in common: their work causes them to interact with the outside world as individuals, and most of their occupations have no intrinsic connection with the central values of Binyan society.

The occupations of teaching and building, on the other hand, have a special social significance in Binyan. The builders, the largest occupational group in Binyan, are manifestly well-to-do. Many enjoy a particularly high income and are respected in the community. Bearing this in mind, the social structure of the building labour force in the village gains particular significance. Most of the 30 builders, including some of those most influential in village affairs, are organized in small groups of three to five men. These workers hire themselves out as a group to a building company and undertake their job corporately. One of the party, a skilled craftsman, functions as "head of the group" (*rosh kevutza*). The work groups are composed either of kinsmen or close friends, and some include relatives living in the neighbouring town.

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The builders work outside Binyan, often in villages and sometimes in secular *kibbutzim*. While away from home, the worker is prone to disregard traditional norms and adapt to the surroundings. For instance, he is apt to have his meals at the ritually unsatisfactory *kibbutz* table, and so neglect some of the dietary laws. In such a situation the existence of the work group acts as a powerful mechanism of control on the individual. Besides this, the work group counteracts dangers to the solidarity of Binyan society, which could ensue from the members' constant interaction as individuals with people outside the village.

Teachers in Binyan are also respected. Though materially not as affluent as the builders, their occupation is intimately connected with religious and cultural values and is accordingly esteemed. They are respected for their traditional function and their social position is enhanced by the fact that staffing the school was part of the villagers' struggle. Together with the builders, the teachers form the leading social strata in Binyan. The teachers, particularly those employed in the village school, have a social circle of their own. They are in close contact at work—a group of them live in the neighbourhood of the headmaster, where they form the social nucleus of a local synagogue.

The organisation of builders and teachers, as against other Binyan occupational groups, in such social cells is functional to their being the leading strata and the upholders of tradition in the community. The social structure of the building occupation in particular is inherently functional to the traditional and cohesive society of Binyan. The fact that the Shayat and Shulyim are practically excluded from these occupations is noteworthy.

In politics, the Shayat form the nucleus of the small opposition in Binyan. In 1950 their leader, Daniel Shayat, was instrumental in founding the village and for some years he and his two brothers occupied leading political positions on the village secretariat. In 1953, however, secretariat leadership passed into the hands of the Cohen brothers of the large kinship group of more than 60 households who overcame the Shayat in public elections. The Cohens have since then repeatedly reasserted themselves at the yearly secretariat elections. Their rise coincided with their particularly intimate involvement in the educational controversy. Yehoshua Cohen, the elder of the brothers, had been a rabbi abroad, and in 1953 became headmaster of the school, symbolising the villagers' victory on that issue. For him personally his appointment was a triumphant finale. The younger Cohen was elected head of the village secretariat. Shortly afterwards Daniel Shayat became one of the few villagers to leave Binyan. The Shayat and Shulyim families, the only family groups of any significance in Binyan apart from the large kinship groups, have remained in political opposition to the latter. Their opposition is rooted in the frustration of a group

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that once enjoyed power and still entertains vague hopes of regaining it.

Most significant is the close political alliance of the Shayat-Shulyim with the "freethinkers" (*ha'hofshyim*). The freethinkers are a small circle of four or five friends, young men aged between 18 and 30, who do not belong to any single family group in the village. They refer to themselves as more "developed" (*mafutahim*) or modern than the rest of the village. Their "freethinking" is expressed in outspoken criticism of the Djerban ethnocentrism of the Binyan community. The freethinkers are particularly dissatisfied with some of the activities of the Djerban *landsmannschaft* in the village, and with some of the general political attitudes of the villagers. Their participation in religious and cultural activities is partial and half-hearted at best. They are also unhappy at the village's stand on the issue of the signatures and they would like to improve relations with the Settlement Authorities. Some even toy with the notion of having members of other Jewish ethnic groups living in their village.

The freethinkers' religious attitudes, as one would expect, show clearly a tendency towards a more secular pattern of life. These attitudes also include an effort to reinterpret aspects of traditional culture in modern Israeli terms. For a time the freethinkers managed to organise separate weekly Sabbath prayers according to the slightly different new ritual of Israeli-born Jews of European origin, as distinct from the locally-accepted Djerban ritual. These prayers attracted sufficient adult men for a quorum. Although from a purely liturgical point of view, the difference between the two rituals is trivial, the social significance of the experiment is considerable. Also, one of the members of the circle tried—for some time successfully—to hold weekly Sabbath afternoon meetings with the village youth. These meetings, though in themselves no innovation in Binyan, had a markedly different content from such meetings held previously. Besides the regular religious content, common to all such meetings in Binyan, the youth meetings led by the freethinkers included discussions of current events and popular science.

Despite their numerical insignificance, the freethinkers constitute a social group which the heads of the community observe closely and deem unorthodox. The chief institutional organ of public activity in which the freethinkers express themselves is the village "cultural committee." This body, though democratically elected by the settlers like other village committees, is controlled and restricted by the dominant religious establishment of Binyan. As a result of this control these activities were stopped after a few weeks when the religious leaders became apprehensive of their possible long-term effects.

Occupationally the freethinkers, like the Shayat-Shulyim, are detached from both the building workers and the circle of teachers in

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the local school. They work in occupations that bring them into association as individuals with outsiders. One or two of the freethinkers are tractor drivers and work outside the village, another is a haulage driver, and one is a clerk employed outside the village. The head of the group is a teacher—significantly employed in a secular school in the neighbourhood but outside Binyan.

The freethinkers are detached from the mainstream of Binyan society in several ways. Although small, they form a group of articulate political opposition and they are recognised as such. The Shayat and Shulyim families have maintained a close political alliance with this group for some years now. The freethinkers provide the articulate leadership for this combined opposition. This alliance, voicing the policies of the freethinkers, especially those concerning relations with outsiders, has drawn the Shayat-Shulyim into an ever more marginal position in Binyan. The majority sees the families as tending to adopt policies that run radically against the custom of the community.

In summary, the Shayat and Shulyim families and the freethinkers deviate from the general case of Binyan. Whereas the majority of the villagers may be classified as non-conformists from the point of view of the authorities, the minority families exhibit a differing pattern. Bearing in mind their standpoint as an opposition group, the differences between the minority and the majority become still more obvious. Unlike the majority of the villagers, the minority is not animated by militant traditionalism and ethnocentrism. Within this frame of reference I refer to the minority, the Shayat and Shulyim families and the freethinkers, as conformists to wider Israeli society and non-conformists to Binyan society—a deviant case in the study of the village.

As far as the deviant case is concerned I interpret the facts as follows: the cultural conflict between the villagers and the administrators caused a general buttressing of tradition and ethnic loyalties in the community, as witnessed by internal institutional arrangements. The Cohens were strongly motivated by this trend, whereas the Shayat were not as single-minded in their adherence to tradition. As a result of the struggle with the authorities, the prestige of those intimately involved, the headmaster and his circle, was heightened among the villagers. I surmise that the buttressing of tradition was accompanied by a re-emphasis of latent feelings of kinship among the Cohens and their associates, all tied by marriage or descent. Hence the internal political changes that accompanied the educational struggle: the ascendence of the Cohen majority over the earlier leaders of the community, the Shayat minority.

The reaction of the Binyan community to administrative pressure on the issue of the school was not uniform—it was largely moulded by existing kin relations. I suggest that the reason for this was the fact that the buttressing of tradition in Binyan was not a

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neotraditional one, wherein religion is differentiated from other spheres of life. The buttressing of tradition was a general one, wherein religion and traditional kinship structures tended to remain closely wedded. The villagers of Binyan were not all equally active in their *kulturkampf*. Members of the minority family group were not as tenacious in the struggle as members of the large kinship group. Today the majority and minority groups exhibit differential lines of conformism to the Settlement Authorities, parallel to their differential activism in the struggle over the school. The majority has remained non-conformable, the minority on the other hand tends to be more conformable. It is particularly noteworthy that the occupational pattern of the majority is one that is functional to maintenance of tradition and village cohesion, whereas the minority exhibits an occupational pattern that is irrelevant, if not detrimental to the maintenance of tradition in Binyan.

These differences support my suggested explanation for the general case of Binyan, namely that an important root of the community's peculiarities lies in the social situation wherein conflicts of villagers and administrators was outstanding. Non-conformable traits are primarily obvious in the particular kin group which was most involved in the struggle. Although the minority also basically supported the general stand of the community, nevertheless it was not as intensively involved in the struggle. In time this caused the minority to react less strongly against the Settlement Authorities than the Cohens and their associates, and to be in several ways more conformable to norms of outsiders.

SUMMARY

This paper began by presenting a hypothetical solution to the question: "Why is Binyan different from other comparable communities?" I suggested that the non-conformable aspects of the community stem from an old external conflict over matters of education and culture. I proceeded and presented material about a section of the village that is exceptionally conformable. Analysis of that material supports the hypothesis with an important refinement added. Namely, without considering the deviant case of Binyan one would conclude that external conflict was the sole main source of the peculiar characteristics of the community. Analysis of the deviant case brings out the fact that the external conflict was ennacted on a social field that comprises a widely spread net of kin relations and, significantly, that these kin relations were relevant in the changes that subsequently came over the village. I suggest that kin relations strengthened the community in its reaction to external forces: precisely that sector of the community whose kin ties and background drove it into opposition to the majority evinces a different pattern of development. The minority's development is

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more conformable to Israeli society at large, with a less clear-cut pattern of reinforced Djerban ethnocentrism and traditionalism. In short, it is the combination of external conflict with the particular kin structure of Binyan that caused the community's concerted reaction to outsiders.

This community study is based on anthropologically incomplete data. Analysis of the limited available material as a deviant case has however fruitfully advanced the study. It has lead research into a new direction and onto new problems: in the situation described, at least two major factors, kin structure and external conflict, emerge as operative in the social and religious developments of the community. The relative weight of these operative factors is an open question. The discovery of possible additional operative factors also remains an open problem. The study of religious and social change would be enriched by comparative detailed analyses of cases. Deviant case analysis demonstrates its economy and usefulness as a tool in anthropological research.

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Eye Colour and Personality

By GORDON R. LOWE

INTRODUCTION

A few years ago a Montreal psychiatrist suggested that there was a genetic relationship between the eye colour of any individual and his personality.[1] The theory caused a considerable stir in medical circles in Canada, and many psychiatrists reacted vehemently either in favour of or against the idea. Outside Canada however the theory does not seem to be widely known. This paper offers some empirical evidence regarding the validity and practical usefulness of the theory, in the hope that other investigators may be encouraged to carry out more extensive studies.

It should be emphasised that what is considered to be related to eye colour is the individual's *basic* personality; that is, its inherited, genetic, structure rather than its outward and specific manifestations in the particular life circumstances within which the individual happens to find himself. The distinction is important because environmental circumstances may, in varying degree, either stifle basic personality or facilitate its free expression. It is in fact the nature of environmental influence which determines the extent to which basic personality is eventually realised.

The interaction of heredity and environment does not of course necessarily or inevitably involve personality conflict in the individual. Many people enjoy a life in which their basic personality develops smoothly, involving little disparity between their aspirations and their opportunities. Such individuals, besides being fortunate, are also "normal" in the sense that they are well-adapted to their surroundings, and it is presumably within this group that the hypothetical relationship between personality and eye colour is to be seen most clearly. On the other hand, where basic personality traits and environmental influences are at variance the individual, conflicted and "abnormal" in the adaptive sense, would be forced to develop a personality which would not be genuine and whose relationship to his eye colour would no longer be clear or direct. In such cases the most that the theory could predict would probably be the eventual form that the resultant psychological deviations might be expected to take. These general considerations have been taken into account in the study reported below.

Morphologically, eye colour does vary from person to person, the differences being due principally to varying amounts of a melanin-like substance in the iris. People with blue eyes have very

[1] I. Kent, "Human Iris Pigment," *Canadian Psychiatric Association Journal*, Vol. I, No. 3, 1956, pp. 99-104.

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little melanin, those with brown eyes have a great deal, and green-eyed and hazel-eyed individuals are intermediary. The range of eye colour was in fact presented by Kent as a continuum analogous to the spectrum, and subdivided into a nine-point scale: clear blue, grey-blue, greenish blue, bluish green, green, hazel, light brown, medium brown, dark brown or black. Genetically, blue eyes are conventionally considered to be recessive to brown eyes, but it has also been suggested[2] that blue eyes have originated as a mutation from brown. There is however general agreement that iris pigment is genetically determined. Kent emphasised also that iris pigment was physiologically quite different from both skin and hair pigment.

Some differences between individuals whose eye colours are at opposite ends of the eye colour scale have already been established. Physically, for example, brown-eyed individuals tend to have greater pulse pressure, slower pulse rate, slower respiratory rate and lower oral temperature, than blue-eyed individuals.[3] Psychologically, comparable differences were found in mental patients.[4]

When the present study was carried out, systematic and extensive evidence for psychological differences in the normal population of blue-eyed and brown-eyed individuals had not been obtained. That such differences exist of course is suggested, and sometimes taken for granted, in many areas of ordinary living. In our everyday speech we do tend to use different kinds of adjectives to describe the two eye-colours: blue eyes are often described as "cold, steely, and penetrating," and so on, while brown eyes tend to be described as "warm, mysterious and sympathetic." Also, we tend to associate different eye colours with different types of character in fiction—the blue-eyed hero being pictured as active, outgoing, and sociable, while the brown-eyed hero is usually regarded as passive, dreamy, and "deep." On the whole, we think of blue-eyed individuals as predominantly extraversive, and brown-eyed as introversive. Such evidence is of course more circumstantial than scientific, but when it is considered along with the findings already quoted it constitutes a reasonable starting point for systematic investigation of a relationship between eye colour and personality in normal individuals.

THE STUDY

The original hypothesis, fully stated, was that since both eye colour and basic personality are genetically determined, and in additon are determined by the same gene, people with different eye colour will have different basic personalities. In the study the following specific questions were asked:—

[2] E. A. Hooton, *Up from the Ape*, Macmillan, New York, 1946, p. 479.
[3] I. Kent, *op. cit.*
[4] I. Kent, "Factors in Schizophrenia," *Canadian Psychiatric Association Journal*, Vol. I, No. 3, 1956, pp. 105-106.

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1. Do normal people with different eye colour in fact have different personality characteristics?
2. If so, is the difference statistically significant?
3. If it is, what is the nature of the difference?

The population sampled consisted of first year students in a Canadian university. The normality of the sample selected (N-159) was established by the fact that the students showed no gross psychopathology on psychological tests which they had previously completed as part of their routine freshman orientation procedures. The subjects were subdivided as follows:—

	Brown-eyed	*Blue-eyed*	*Total*
Male	59	57	116
Female	21	22	43
Total	80	79	159

The students were selected by grading their eye colour on Kent's Iris Pigment Scale. On the assumption that personality differences would be most apparent where eye colours were most different, only those students whose eye colour was extreme—for instance, matching the last three points at each end of the scale—were selected. Since eye colour appears subjectively to change with special lighting, the selection was carried out in standard daylight conditions. The investigator took the precaution of testing his own colour vision beforehand. Selection criteria were applied strictly. Any doubt whatever that a student's eye colour was at one of the extreme ends of the scale automatically excluded him from the survey. Similarly, students in whom gross cultural or language factors were known to be present (ascertained from other test data) were also eliminated. The students finally selected represented a sample of the first year student population in which all relevant variables except eye colour were either matched or made random.

Once selected, all students completed the Minnesota Multiphasic Personality Inventory (MMPI) group form. This is a questionnaire-type test of personality, consisting of several hundred questions which are to be answered True or False. The accumulated scores are represented on a personality "profile" sheet which contains 14 scales, each measuring one aspect of personality—hypochondriasis, depression, hysteria, psychopathy, masculinity, paranoia, psychasthenia, schizophrenia, mania, and social introversion. (Althought these scales are labelled in terms of psychopathology, they also contain a normal range.) There are in addition "validity" scales—?, L, F, K, scales—according to which the validity of the tested person's responses may be estimated. Further details of the test will be found in the *6th Mental Measurements Year Book*.[5]

[5] *6th Mental Health Measurements Year Book* (editor O. K. Buros), Gryphon Press, Highland Park, New Jersey, 1965, pp. 302-317.

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Mean scores for each group, by sex and eye colour, were obtained, and the significance of the difference of the means (Critical Ratio) was calculated. The results are shown in the graphs.

Using Welsh's formulae for Anxiety Index (AI) and Internalisation Ratio (IR) with the above mean scores, the following figures were obtained:—

	Males		*Females*	
	Brown	*Blue*	*Brown*	*Blue*
AI	67·3	54·3	55·3	59·3
IR	1·01	0·90	0·95	0·93

It is clear from the graphs (all of which are in fact within the normal range of scoring) that there were many more differences between blue-eyed and brown-eyed subgroups than could have been expected by chance alone. Regarding the males, for example, there were differences on all scales except ? and Pd. Differences were significant at the 0·01 level on scales L, Hs, D, Hy, Pt, Sc, Si; and at the 0·05 level on scale F. Anxiety Indices and Internalisation Ratios were *both significantly different at the 0·01 level.*

The females' groups were smaller, but even so, differences significant at the 0·01 level occurred on scales L and Pd. There were differences on all other scales except ? and Pa, and although these were not statistically significant, it is possible that with larger groups of females the differences might become significant.

Comparing males and females for elevation of the group profile—that is the degree of deviation from T-score 50—it is clear that among males the brown-eyed were more deviant, while among females the blue-eyed were more deviant. On the other hand, comparing males and females for shape of group profile—that is the peaks and valleys—males and females of the same eye colour tended to have profiles which were somewhat similar in shape. Anxiety Index was higher for brown-eyed males, but the Internalisation Ratio was higher for the brown-eyed individuals of both sexes.

From these purely statistical comparisons it was clear that there were demonstrable differences in personality characteristics between blue-eyed and brown-eyed individuals. Of more interest however was the psychological nature of these differences.

The differences were translated literally and mechanically from test scores to personality descriptions according to the MMPI test manual. Two sets of personality characteristics emerged. Blue-eyed individuals tended to be more sociable, tough-minded, cheerful, adaptable, self-confident, co-operative, adventurous, enthusiastic, and were liable to express themselves in direct, practical action. If blue-eyed scores were to be projected into the abnormal range, the type of psychological disorders predicted would be hysteria, psychopathy, and psychosomatic illnesses. Brown-eyed individuals tended to be individualistic, tender-minded, brooding, emotional, sensitive,

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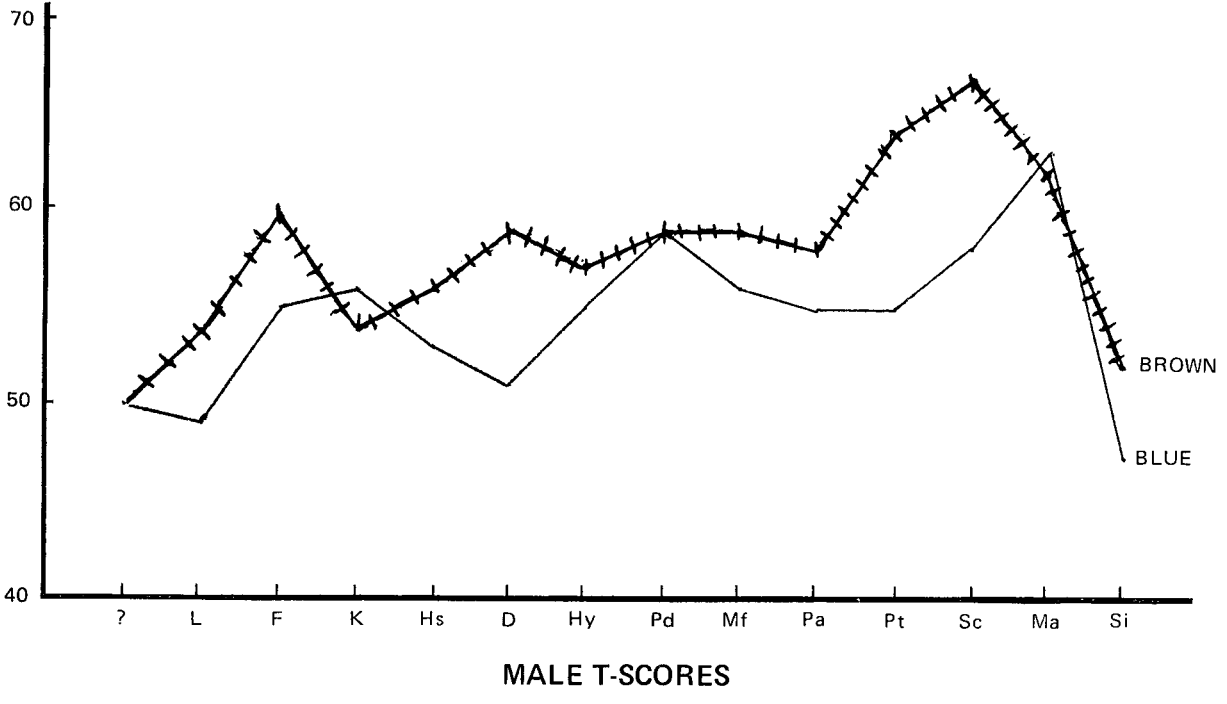

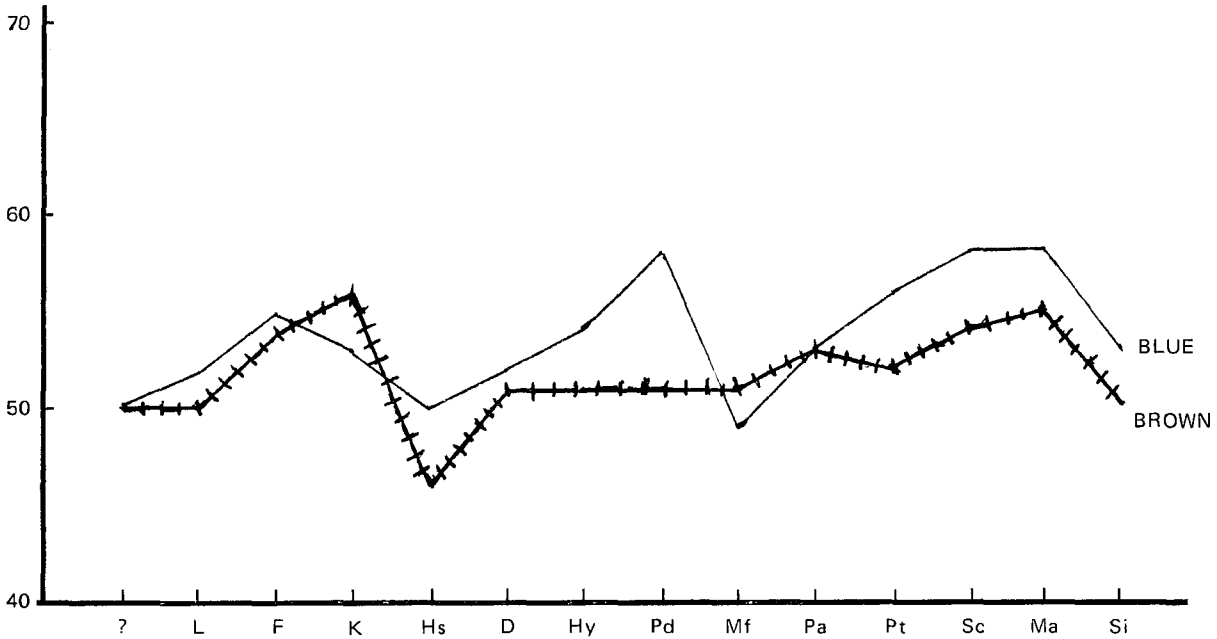

FEMALE T-SCORES

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idealistic, soft-hearted, introspective, non-social, and tended to prefer inner preoccupations rather than direct action, Projecting brown-eyed scores, the predicted types of psychological disorder would be schizoid, obsessive-compulsive (dysthymic), and neurotic rather than psychosomatic.

These two sets of test-derived personality characteristics correspond closely with those associated by Kent with the two extreme ranges of eye colour on his Iris Pigment Scale.[6] In the extreme blue range he described the personality types as follows:—[7]

1. Clear blue: Predominantly logical rather than emotional, fact-oriented, physically active, aggressive rather than passive, law-abiding, slow to understand but quick to move, spurred on by challenge or competition, guided largely by what others think of them, resentful of interference, and liable to be hard drinkers.

2. Grey-blue: Like No. 1, but with exceptions, such as a slightly increased element of emotionality, a little more sympathetic but more likely to show outbursts of anger, better at working out ideas and delegating authority. Likes to control his environment at all times, and similar to No. 1 in his inability to admit mistakes and his tendency to blame others for his own failures.

3. Greenish-blue: Like Nos. 1 and 2, fond of responsibility and action, good at maths and engineering. Women in the first three groups have the same basic personality as the men. They prefer committee work and community activities to domesticity and family chores; predominantly logical but with flashes of insight.

Kent's descriptions of the three mid-points in the eye colour range, namely, bluish-green, green, and hazel, are omitted here since they were not represented in the study. Generally, these are unpredictable and contradictory individuals because of the relatively even balance of logic and emotion in their make-up. In the brown-eyed range Kent described the personality types as follows:—

7. Light brown: Individuals in whom logic is beginning to be outweighted by emotion, who understand people quickly, and who make largely intuitive decisions which are only later justified rationally.

8. Medium brown: Emotion predominates to about the same extent as logic predominates in No. 2. The person with medium brown eyes has to "feel right" before acting. His own self-esteem is more important to him than the opinions of others. He is a dreamer or visionary, enjoying sensual pleasures, and disliking practical or administrative responsibilities. Under stress is liable to withdraw into his own inner world.

9. Dark brown or black: Same tendencies as No. 8 but in exaggerated forms. Such persons are less sensitive to physical or

[6] *Montreal Star*, Weekend Magazine Section, Vol. 7, No. 45, 9th November 1957, pp. 2-4.

[7] These are condensed versions of Kent's descriptions.

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painful stimuli, and appear to be socially passive. They think intuitively, and quietly do what they feel is appropriate irrespective of the opinions of others. They find logical facts confusing rather than helpful, and are quick to understand but slow to act. They are also prone to depression, and are often afraid of becoming too dissociated from external reality.

SOCIAL AND NATIONAL IMPLICATIONS

In the process of establishing significant differences between individuals of different eye colour, and demonstrating that such differences were of a sort which supported the general psychological indications of Kent's theory, several interesting additional findings were obtained serendipitously. These findings have implications beyond the domain of psychology proper.

For example, from the finding that the individuals who deviated most from the test "normal" were the brown-eyed males and the blue-eyed females, we may infer that these individuals, being less well-adjusted in the purely adaptive sense, are more likely to have difficulty "fitting in" or conforming to the expectations of the society in which they find themselves. We should ask here: what are the socio-cultural factors involved, and for that matter, how were the test norms themselves originally established?

Considering the males first, it is a matter of simple observation that the adjectives used in the MMPI test manual to describe brown-eyed male characteristics are often much less flattering than those used to describe blue-eyed male characteristics. The scores of brown-eyed males are described as "highly strung," "cynical," "socially withdrawn," "worrying" (one scale actually describes them as "worry worts"), and so on. In contrast, typical blue-eyed scores on these scales are described as "good mixers," "reasonable," "relaxed," "easygoing," "strong, with good endurance," "able to face life," "balanced," "frank," and so on. These descriptions do not represent facts, but value judgements. (For this reason they were omitted in the above discussion of the findings of the study). They seem therefore to imply a concealed but systematic bias within the test itself in favour of blue-eyed and against brown-eyed responses.

All psychological test norms, including those of the MMPI, are of course derived empirically from a representative sample of a given population, but equally it should be remembered that norms are norms only for the population from which they were derived. It is quite possible that the evaluative adjectives, as distinct from the neutral and merely descriptive adjectives, used in the standard interpretation of the MMPI, reflect certain social attitudes widely current in North America.

These attitudes are not necessarily evident in other countries, even in those as similar to North America as Britain. For example,

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the norms of another personality test, the Maudsley Personality Inventory,[8] based on Eysenck's concept of introversion-extraversion and standardised originally on a British population, have to be "corrected" for bias when the test is used on an American population. In the normal range for extraversion on the MPI the British mean score in a quota sample of 1800 is 24·91 (S.D. 9·71); while the American mean score, in a quota sample of 1600, is 28·53 (S.D. 8·28). Whether or not the difference is statistically significant the tendency it reflects is certainly in line with popular stereotypes of the typical American as against the typical Briton, namely that a degree of extraversion regarded as normal in America is regarded as deviant in Britain.

The stereotype of the North American male is in fact that he is a predominantly blue-eyed personality—competitive, masculine, extroverted, active rather than contemplative, scientific rather than aesthetic, and so on. Other nations tend to think of the typical American as a husky, red-blooded, go-getting, back-slapping, competent, sociable, shrewdly materialistic, boyishly unreflective, friendly individual. And apparently Americans think so too. Eysenck,[9] quoting the results of an extensive study of national stereotypes, wrote: "The Americans consider themselves industrious, intelligent, materialistic, ambitious, progressive, pleasure-loving, alert, straightforward, practical, and sportsmanlike."

Notice however the difference with the female groups in the present study. Here it seems, so far as can be judged from this small sample, that it is the blue-eyed woman who has more difficulties concerning her social adjustment. Speculating as before, it is possible that the ideal or preferred female characteristics in North America are those typical of the brown-eyed women—in other words their society encourages them to develop and express themselves naturally.

If it is true that in North America the preferred stereotypes are blue-eyed for males and brown-eyed for females, then the blue-eyed males and the brown-eyed females will find their basic personality in harmony with the prevailing culture, while their counterparts, the brown-eyed males and the blue-eyed females, will find their basic personality in conflict with the prevailing culture. In support of this hypothesis is the finding in the present study that the brown-eyed males and the blue-eyed females were more deviant on the test, and also had higher Anxiety Indices.

While it is true that the study reported here merely provides some support for, and cannot in itself "prove," the theory regarding eye colour, it does suggest that psychological tests, and particularly

[8] *6th Mental Health Measurements Year Book*, *op. cit.*, pp. 286-296.

[9] H. J. Eysenck, *Uses and Abuses of Psychology*, Pelican Books, Harmondsworth, Middlesex, 1953, p. 247.

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tests of personality, may require several sets of norms, not only for different populations (as at present), but for different eye colours within any given population, and for different sexes within the same eye colour range.

The general implications of the theory are far-reaching and may involve many important aspects of social living. For example, one wonders whether the above preferred stereotypes in North America are related to the matriarchal tendencies, or cult, of "mom-ism" in that country. Vocationally, what is the effect, in psychological terms, of placing brown-eyed individuals in careers to which blue-eyed individuals might take more naturally? Domestically, what is the psychological effect on a blue-eyed child of being reared in an otherwise brown-eyed family? Eye colour and the associated personality characteristics may well determine even the most personal and intimate matters in our lives as private individuals. For example, is it really true, as Hollywood used to assure us, that gentlemen prefer (blue-eyed) blondes but marry (brown-eyed) brunettes?

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What the Journals say

Racialism in Guyana

Just before the turn of the century, in what was then Britain's South American colony of British Guiana, a tough Scottish adventurer called H. C. Melville set out for the Rupununi savannahs in the south-west of the colony. It was a wild and dangerous venture.

At that time there was no link between Georgetown, the capital, in the north and the remote Rupununi region. Even now, Rupununi can, in practice, only be reached by ancient Dakotas which fly over miles of wild tropical forests and rugged inhabited mountains.

Melville succeeded in introducing 120 head of cattle, driving them along jungle trails and dragging them on ricketty rafts up the rushing rivers, but had less luck in persuading any white women to join him. Undeterred, he married two sisters of the local Wapishana Indian tribe and soon fathered a lusty Scottish-Indian family.

In the early years of this century a wandering Irish-American named Ben Hart turned up in Rupununi from Brazil and married Melville's oldest daughter. The Melvilles, the Harts and their cattle all did well; today there are some 250 descendants of the original pioneers, and the 120 cattle have become 50,000. Most of the so-called white ranchers are at least a quarter Amerindian, and proud of it; it would be difficult to find a pure-bred Amerindian in the Rupununi area who is not related to at least one of the ranching families, to whom the Indians look up as the wise elders of the tribe, almost as heredity chiefs.

The grievances of the ranchers and their Amerindian retainers go back a long way, and relations with the Government in Georgetown have become worse since the colony became independent from Britain almost four years ago. In colonial days the economy of the country revolved around the giant sugar plantations on the coast, substantially run by Negroes, descended from former slaves, and worked by indentured East Indian labourers; the whole thing was largely owned by the British companies who controlled the sugar business.

Negroes, East Indians . . . got along well, and the ranchers in the far inland got no help from the Government and gave as little as possible in return. In particular, the ranchers could

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never get any proper titles to their land; and the ranchers lived in long-term fear that one day the Georgetown Government would take possession of their ranches and distribute their land to Negroes and East Indians from the coast.

In fact, one of the first moves of the independent Guyana Government was to take over one of the few really fertile areas in the Rupununi, a long narrow strip of rich farming land running beneath the Moko-Moko Mountains, and dividing it into small market-gardens which were then allotted to Negro families moving in from the north.

The ranchers want freeholds, or long-term leases; the successive governments will only give them one-year leases, which may, or may not, be renewed every year. The ranchers want Government help with soil surveys and a programme of fertilisation to rejuvenate the harsh dusty land of the savannahs; the administrators in Georgetown say that the ranchers have made fortunes out of the Rupununi and have plenty of funds to start soil conservation programmes themselves.

And the ranchers' opposition to immigration from the overcrowded coast is bitterly resented by the coast people. " Because the whites and the Amerindians were there first, surely this is no reason why we Negroes and East Indians should be kept out for ever," a Negro administrator in Georgetown argued recently.

About one aspect of the dispute there is no disagreement; it is quite true that the Rupununi ranchers are exactly as they are described in Georgetown; hot-headed, independent and fiercely proud people, who take badly to being governed by anyone. Without this temperament they would never have been able to set themselves up as kings of their part of the world, a land of scrub and cactus. . . .

They were counting on outside assistance for the rebellion, notably from nearby Venezuela. Venezuela has claimed five-eighths of Guyana ever since an international arbitration went against them in 1899.

Trips were made to Venezuela to buy arms and ammunition in huge quantities. Arms dumps were built in strategic places in the savannahs. A clandestine radio station was set up to broadcast to Venezuela appeals for help when the going got rough. Thousands of leaflets, promising better days, were showered on the Amerindian villages.

By January 4, Valerie Hart's appeals to Venezuela brought no response. The Amerindian tribesmen were told by Government officials that they had been exploited by ruthless ranchers who only wanted their land. They quietly handed over what was left of the rebel arsenal. When bodies were counted, it was

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found that five policemen and one civilian were dead. The number of injured is still uncertain.

About 250 of the rebels escaped to Venezuela, though a dozen or so are in Brazil awaiting extradition proceedings. Of 56 rebels charged with murder, 27 have been arrested, but most of them are Amerindians.

The Government has not yet made up its mind about the now vacant ranches in the savannahs. Currently, Georgetown is trying to get Brazil to extradite the rebels who fled there. There is little chance that Venezuela will respond to a similar request since Rupununi is officially regarded as part of Venezuela.

The most the Guyana Government can hope for is that Venezuela will not invade. For one thing, Guyana has only 1,300 regular soldiers and 700 reservists against the 25,000-strong Venezuelan army. For another, Guyana can count on no help from the United States because she is not, like Venezuela, a member of the Organisation of American States. Nor is it likely that Britain will come to Georgetown's aid in this dispute.

The Sunday Times, London, 19th January 1969

First-born of Older Woman has Highest I.Q.

Research work by doctors and sociologists at Aberdeen has shown that the first-born children of a woman over 35 has the best chance of being intelligent.

The fifth or subsequent child of a mother under 30 is likely to have a below-average I.Q.

These findings are disclosed by Sir Dugald Baird, emeritus professor of obstetrics and gynaecology at Aberdeen University, in a paper to be published soon.

A study — still going on at the Medical Sociology Research Unit — of the mental and physical development of 14,000 seven-year-old children in Aberdeen over the past five or six years has shown that the highest I.Q. scores were to be found in the first children of women over 35.

The lowest were found in fifth or subsequent children born to mothers under 30. Some 40 per cent of these children, mainly those in the lowest social classes, scored I.Q.s of less than 80.

The average score decreases with the number of pregnancies and with the mother's age at the time of birth.

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Sir Dugald said yesterday that the main reason for this was that the older woman with only one child had more time to devote to it. The child might be more precocious as a result of growing up in a more adult atmosphere.

On the other hand, the younger child in a larger family who had a younger mother was not growing up in such an intellectual atmosphere. Another factor was that most of the women who had late babies had been career women and therefore were normally of above-average intelligence and had not married until fairly late in life.

Glasgow Herald, Glasgow, 18th January 1969

This is clearly a genetic factor. Also, there will be more among those who have large families before they are thirty who married very early. *On average* the lower social classes marry younger than the higher. There is clearly another genetic factor involved here.—EDITOR.

St Paul's Apologetics Circle : Lecture on "Hinduism"

Father Alphonsus Sammut [O.F.M., Conv., speaking to the St Paul Apologetics Circle] said that the inhabitants of the Indian sub-continent . . . consist of descendants of Aryan and Mongol origin, who, occupying the vast territory, separating into various communities from the parent Sanskrit, developed over 100 different languages which are spoken today.

The philosophy of Hinduism is based on the four books of the Veda, originally monotheistic, believed by the Hindus to have been revealed by Brahma for the perfection of souls through contemplation. But, since God is represented by the Veda in various personifications, polytheism was evolved producing a trial consisting of Brahma as the supreme rewarder, Vishna the preserver and Siva the avenger.

Times of Malta, Valletta, 27th January 1969

Instant Crime and Illegitimacy Link

There has come into existence a general feeling that a rise in illegitimacy will be followed, some 15 or 20 years later, by a rise in crime. But Mr W. R. Lyster, a distinguished statistician has been telling me [that] a year-by-year comparison between

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the two official sets of statistics for England and Wales reveals a correlation possessing the highest possible mathematical significance. Crime and illegitimacy change *simultaneously* in their incidence.

There is no need to wait for a time-lag of 15 to 20 years. The illegitimate baby exerts an influence on the criminal statistics before it can crawl, much less run or climb.

The correlation shown in the graph between the two series can be found with the same degree of significance during the years preceeding the war of 1939-1945. But during the year 1941-1946 the illegitimacy rate rose very much more sharply than the incidence of crime. Some new factor had arisen to distort the almost perfect correlation of peace-time years.

This newly observed correlation is much more important, says Lyster, than any explanation he can attempt to offer for it. Nevertheless he feels that someone must make a start. So here is his which he has discussed with a psycho-analyst: [Who gives the typical sociological explanation.—EDITOR].

"The prospect of an illegitimate birth creates a disturbance in the father's mind as well as in the mother's. Feelings of guilt aroused by an illicit conception, if not allayed by subsequent marriage, continue to build up. Action of some sort becomes imperative. Society at large is obscurely felt to be responsible, because it is censorious of illegitimate conceptions. Society must then be punished by the infliction of a crime, or even of several crimes.

"The fathers of illegitimate children during the war years were to a large extent in the armed services. Their feelings of resentfulness at learning the news, as like as not by letter, were deflected by the exigencies of military life away from civil crime, and in the direction of the enemy. The Germans copped it, not the corner shop."

[Biologically more relevant is the following offered by the author.—EDITOR.]

From a non-Freudian point of view, it is not difficult to accept the fact that the sexually irresponsible and those semi-indifferent to social pressures should also have no particular inhibitions against crime.

What may be resisted by nice-minded people as being essentially unfair is the further fact that teenage brothers of a girl who is pregnant are also subject to psychological pressure. The recrimination of mum and dad, the remarks of the neighbours, not only can, but apparently do, put more tension into under-educated youths than they have been trained to contain. Some form of delinquency often becomes the means of release.

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As a kind of footnote to the graph, Lyster points out that the small anomaly in 1951-1952 is more apparent than real. The Korean War temporarily brought about a huge rise in the price of scrap metals. Thefts rose proportionately with the increased incentive and comparative absence of risk. The official commentary on the figures for 1951 drew attention to this factor. Whether there were scrap-metal crimes, is not known.

Sunday Telegraph, London, 26th January 1969

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Book Reviews

THE GODB WITHIN

By W. Farnsworth Loomis. October House Inc., New York, 1968. Pp. 117. Price $5.95.

Loomis traces man from the earliest prehistoric and goes on to discuss the evolution of morality, and the evolution of man's image of God. The author is Rosenfield Professor of Biochemistry at Brandeis University where he is engaged upon biological research in the field of cancer. The publishers say that the book is an attempt "to update Genesis in the light of all the biological, anthropological and archaeological advances that have been made in the last century. Ever since the publication of Charles Darwin's *Origin of Species* in 1859, men have known that the universe was not made in seven days, nor indeed made at all by any extra-terrestrial being. Despite this fact, it has become increasingly clear that the Bible and similar early records are of enormous importance to man today; that religion in fact is needed today more than ever before if this divided and warring world is ever to unite and live in peace." The ethos of the writer is that when men of all races, religions, and nationalities are brought up on the facts of the origins of man, then all races, creeds, and countries will feel their common ancestry and common brotherhood. Such was the dream, so he says, of Ikhnaton, the second Isaiah, Buddha, Jesus, and Gandhi. That this conclusion may be reached is possible, but that it is bound to be is somewhat doubtful to this writer, as this assumes too close a common origin. Research shows vast differences in time and development of those stocks, and these may well outweigh any advantages from ultimate community of origin. Actually, theologians of a more conservative school than the present might well have shown some dissent from the dream ascribed to some of these religious teachers. They might well argue that common brotherhood only existed within the common Fatherhood of God, and they might well dispute that Gandhi can be raised to the same level of a Buddha or Christ.

His argument is that an impersonal God, which he calls GodA, and which he equates with nature, was the basis of man's upward climb, and that although Neanderthal man had a vague gleam in his soul, it was not until we come to the Magdalenian *Homo Sapiens* man that we find 20,000 years ago a miracle occurring when man recognised a past, had a vision of the future, and God in Man (GodB) was born.

The fact is that we do not know what was Neanderthal's appreciation of God — although we know he had some concept, and belief in an after-life — and so it may have been much more than is supposed here. In addition, we do not know what was his relationship to the Cro-Magnon and other later racial stocks. It may be that some of the Neanderthaloid types were ancestors of modern *Homo Sapiens,* while others of the same type were not, or if they were, were ancestors of stocks differing from Caucasoid man to which the Cro-Magnon belonged.

However, be that as it may, we do not quarrel necessarily with his conclusion that religion is a force which can make men behave as human beings to each other.

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He argues that man can now advance without relying on random genetic mutations as he did over eons of time, and that once he has attained a new level of development as he has now, it holds for all eternity. One cannot feel too happy about this optimistic doctrine. For efficient stocks can be eliminated from a species, mutations which are deleterious can come in, which may help immediate survival but on a lower plane than those which sustained a higher mental level. It is difficult to see how we can say that man has reached a pinnacle from which he must inevitably hold for ever the development attained. Were this so it is hard to see how great civilisations perished in the past. Indeed some of us may doubt if he is now at any pinnacle at all. He may already be in decline from his highest evolution.

If we understand this writer correctly, man in fact has created God, and his use of the terms God and religion would not be acceptable to most religious thinkers, nor would they conform to the light of their experience. He looks to immortality not of the soul but in one's descendants. Bishop Pike, however, who provides the foreword, highly commends the work.

That man has gradually come to have an appreciation of God and religion, first in his symbols, and later in a literate articulate way no one would contest. But that in fact he is the creator of God — here called GodB — and that the ends of religion are served by recognising the Divine in himself is open to challenge by all theologians and philosophers everywhere. It seems to us that this is purely utilising certain aspects of evolutionary development, seen throughout prehistory to the historic period, to preach a form of humanism and call it religion. The statement that "Dr Loomis's view permits of no super-race, no xeneophobic hatred of another man's religion," admirable as these concepts may otherwise be, in this context would suggest pure humanism. While we do not necessarily preach a super-race either, one knows that those who vehemently deny such a concept do so normally from the point of view that there is a common racial egalitarianism which is, in fact, not true.

Christianity, in the past, has accepted the racial differences, and it is only these new theologies based on Christian humanism which have led to this denial of these facts. We believe that this is so because this form of Christianity is not based upon spiritual values, but solely on material ends.

Without accepting the conclusions of the writer this reviewer finds much of interest in the work, and as a brief review of man's prehistory it has several interesting facets.

R. GAYRE OF GAYRE

PERSONAL AND FAMILY NAMES: A POPULAR MONOGRAM ON THE ORIGIN AND HISTORY OF THE NOMENCLATURE OF THE PRESENT AND FORMER TIMES

By Harry Alfred Long. Thomas D. Morison, Glasgow, 1883. Pp. 362. Reprinted by Gale Research Company, Detroit, 1968. $15.

The publishers are to be commended for making available as part of their Names, Genealogy, and Heraldry series this standard work which has been out of print for a long time.

Long's thesis was that if literature were to perish, and only names remain, much of history could be reconstructed from their study. This book goes a long way towards proving the assertion through brief

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etymological and historical analyses of over 7500 names — personal, local, biblical, mythological, patronymic; and animal names, war names, trade and title names, names of women, and birth names.

Long's method is to give the definition of a basic name followed by a multitude of variants and their meanings, and whatever etymological information is necessary to clarify differences and similarities.

Names are of importance in any ethnological work. It is of interest to cite just one of the names which appear in this book. Zungars, the name for gypsies in Turkey or Persia, is zingani in Russia, zingnener in Germany, and zincali in Spain. It is the word by which coolies are called in India, and so clearly indicates their origin. To see some of the "criminal" tribes on the move in India, with their womenfolk striding along in their gypsy-like skirts, and with their bold looks, is to see European gypsies. Centuries may separate them, but they are the same stock.

The book is well produced and it has its original good index.

THE SEXUAL WILDERNESS

By Vance Packard. Longmans, Green and Co. Ltd., Essex, 1968. Pp. 553. Price 36s.

Vance Packard is well known for his books the *Status Seekers* and *The Hidden Persuader.*

In this book he has made a thorough investigation into the sexual morality of the young in our times. The outcome is to portray the complete chaos and lack of any objective direction in the beliefs of people today.

The writer shows that illegitimacy rates in the United States between 1940 and 1963 tripled from 7.1 per cent to 22.5 per cent, while the rate has increased faster among the White population than the Black, although, of course, the non-White constitute a majority, with 58 per cent in 1963 (p. 491).

RIGVEDA AND THE INDUS VALLEY CIVILISATION

By Buddha Prakash. Vishveshvaranand Institute, Hoshiarpur, India, 1968. Pp. 179. Plates 17. Price R.24.00.

Buddha Prakash sets out to reconcile the data of the Rigveda with the materials of the Indus Valley civilisation.

The problem is a very great one. If the Indus Valley civilisation pre-dated the Aryan invasions of India, was it in fact Aryan? If it was pre-Aryan then the Indus Valley civilisation elements in the Rigveda must be intrusive.

The author takes the view that the Indus Valley civilisation "was the culmination of the cultural development of the Indo-Iranian region and its authors were the so-called Aryan people." (p. XI) But this is the reverse of the view of most archaeologists. For instance, he holds (p. XLIV) that this view is unsound because it will be found that most of the ideas of the Vedas are found in the Indus Valley civilisation.

If we accept this view we can, of course, interpret it not that the Aryan Vedas are derived from an allegedly Aryan Indus Valley civilisation (which is the author's view) but that they have absorbed into themselves concepts from the pre-Aryan civilisation.

Buddha Prakash believes that the Aryans who created the Indus Valley civilisation at that time did not come from outside northern India but arose in

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the very regions where the Indus Valley civilisation is located. This, however, presents us with the difficulty of having to derive the Aryans from India instead of some more central location, as is generally conceived, or else to bring them into India much earlier than is generally supposed. This is no difficulty for Buddha Prakash as he sees this culture as the flowering of the Indo-Iranian prehistoric civilisation. One feels that what is weighted against his view is the fact that so far as we can discover the racial elements were proto-Australoid (not unexpected as this is the root of the Untouchables in India today), Mediterranean, Armenoid, and Alpine, which would accord with a relationship to the Sumerian civilisation of Mesopotamia. Had this civilisation been Aryan we would have expected to find Nordic and Nordo-Dinaric skulls.

This does not invalidate the argument of the author for an Indus Valley civilisation content, or even for its dominance in the Rigveda.

In fact, as we envisage the racial history of India, this would be expected. Aryan warrior pastoralists flowed into India and destroyed the Armenoid-Mediterranean civilisation of the Indus Valley, but were compelled to absorb much of its culture. Its literate classes became the civil servants, and ultimately priests, of the conquerors, and on this basis we have the explanation of the anachronism for the priest caste taking precedence over the natural lords and conquerors—the soldiers and rulers. In this process of acculturation of conquering Aryan to the religion and culture of the conquered the literate (conquered) civil servants and priests saw to it that they produced religious sanctions over their illiterate and less civilised conquerors. And so, in the end, they, the Brahmin caste, which they became, wrote themselves down in the sacred literature they were evolving at that time as the highest caste and their conquerors as inferior to themselves. From this one would expect the original Aryan traditions to be shot through and through with pre-Aryan religion and culture. That is exactly what we find to be the case. While Indra is probably Aryan, Shiva is pre-Aryan.

But there is much more to Buddha Prakash's book than this. It is learned, stimulating, and puts a new point of view which is worthy of study.

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